1:Franken et al M, G-5 (ca. 1913-1958) 1960
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hibitions regarding what must be done and not done within that territory. The regulations are different for each *desa*. There is a general prohibition against allowing lepers within the village territory except at certain impure places. Another general regulation is that the parents of undesired twins or of triplets must be banished to the graveyard for six weeks. This *manak salah*[8] and *manak juru* should then be followed by a purification ceremony. On the other hand there are highly divergent prohibitions regarding the pursuit of crafts considered to make the village territory impure, such as pottery making (which in Jasri, in Karangasĕm, may only be done on the beach and by the Pati River), blueing, making rice wine, and so forth. Then there is the prohibition of certain animals: in Jasri no goats may be bred. There are a large number of villages where opium may not be smoked; the *desa* of Pāsĕdahan obtained permission from the rulers of Karangasĕm to move the opium agents to the south edge of the village on condition that if they sold opium in the village the drug would be confiscated and they would be punished by having to clean out the village ponds. Corpses must be buried or cremated within a specified time, and in certain villages those kept in the house must be taken outside the village during *desa* festivals. Carcasses of animals may not be left lying, but must be buried in a specified way. In most regions of southern Bali it is also prohibited for a peasant and his family to live for any length of time on the *sawahs*, since that would lead to the impurity of the *sawah* land. The village of Tĕnganan Pĕgĕringsingan goes furthest in this matter of prohibitions and commandments.[7] There men may only tap palm wine, and women may only make *gĕringsing* fabrics, both of which are necessary in connection with the offerings. For the rest the people must devote themselves to the service of the gods.

That service of the gods constitutes the further task of the village. The long list of anniversary offerings – *usaba, achi, yosan, wali, puja charu* – differs for practically every village in the *Bali-aga* territory, just as there are differing *desa* gods. In the apanage territory, on the other hand, the festive calendar is uniform.[8] That the requisites for these festivals are always available is the result of the notion that everything produced by the *desa* territory in the form of crops and livestock belongs to the gods ... Of these religious ceremonies, special attention may be asked for Nyĕpi,[9] the 'restriction' of the village (or in the apanage territory, of the whole area), since each year at that time the boundaries are reaffirmed by stretching lines or erecting gates over the roads at the points were they cross the village boundaries.[10]

Alongside the veneration of the gods as the overlords of the land there is also the second basic notion of maintaining contact with

8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

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36. *pulu* 36. *pulu* 37. *kakurungan*

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40. *lumbung or jinêng* 41. *panjênêng* 42. *kuwak or tuwak*

8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

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45. *kĕladi* 46. *panyémbéyan* 47. *pabrĕsihan*

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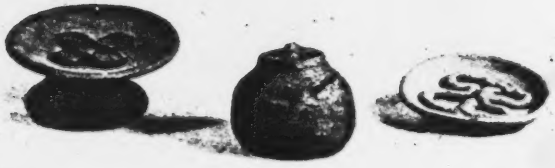

48. *pabrĕsihan* 49. *chèlèngan* 50. *tangkar iga*

8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

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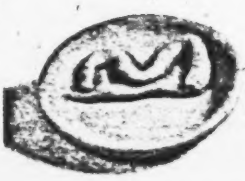

51. *tangkar iga*

52. *mimi* or *mimi mintuna*

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53. *pras*

54. *Unknown*

55. *padang lĕpas*

8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

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56. *siképan*

57. *designation unknown*

58. *lilit linting* 59. *kuwak/tuwak? balé gading?* 60. *tumpéng*

8: Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

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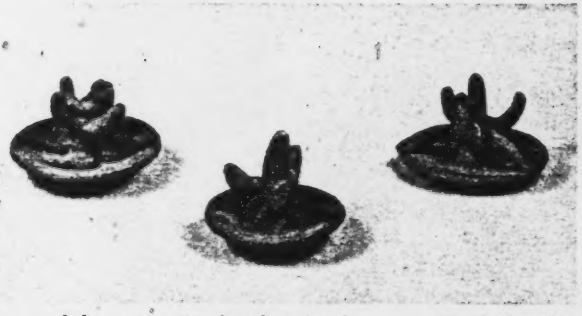
61. *unknown* 62. *padaṅg gagulung* 63. *bagya or bingin*



64. *anchak* 65. *kuwĕk or tuwĕk* 66. *balé gading*

8: Hooykaas E-5 .(ca. 1959) 1961 OF7 Bali OF7

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67. *rarakitan (r)akit lalima*
68. *rarakitan (r)akit tĕlu*
69. *rarakitan (r)akit patpat*
70. *ubi*

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72. *kumba charatan manyonyo dadwa*
73. *kumba charatan manyonyo tĕlu*
74. *kumba charatan manyonyo solas*